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H. A. GRAVES, Editors.
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Christian Reflector.

For the Christian Reflector.

What is the Bible Doctrine of the Resurrection?

NO. II.

IL. But what shall be raised? is a question of still deeper interest, with which we must next interrogate the inspired volume. We have seen that the dead must eventually become the subjects of this great and important event. Yet this fact alone does not give us a full and distinct notion of the nature of that change, through which they will pass. There surely is room to inquire, what part of the dead shall be raised—the body, or soul, or both? From what are the dead to be raised? And to what shall they rise up? This, after all, is the most exciting question, and engrosses far the most attention in this curious and inquisitive age. And it must be admitted, that upon this point the Bible affords less minuteness of detail, compared with the demands of the subject. We cannot doubt, however, that this scarcity of information ought to convince men that the gratification of curiosity is no part of the design of a revelation, and is not demanded by our best interests. Yet this fact makes it needful for us to examine with an unclouded vision, and decide with an impartial judgment.

The light already received may help illuminate our path as we proceed. We have learned that only the dead are in a condition to be raised. And we can obviously discover something in this fact which suggests to us the necessity and nature of the resurrection. Go stand with Abel before the rude altar upon which smokes the bleeding victim, with which, in fervent faith of a coming and almighty Redeemer, he pays his pious devotions to God. In him you behold a living man. His form is erect, beautiful and noble, both in its structure and proportions. His spirit bears upon itself the impress of God's image, of virtue, of a two-fold creation. He is the best and most wonderful work of God on earth! Shall that work ever perish? Visit that consecrated spot again. But Abel comes not—yonder, in the field, lies bleeding the lifeless corpse of the first martyr! the first witness of the power of death, and of the nature and value of true piety. You address him, but he replies not. You touch him—he moves not. His spirit is gone, and his manly form is cold and rigid! Already the workings of corruption are visible in his sunken eye, his bloodless cheek, and the noxious stench. You now begin to perceive what is the work of death. You mark its progress, and soon nothing of body remains to your sight but a small portion of earth, just like any other portion of dust you may gather up. Such is the brief change which we call death. Through it all the dead must pass, with no essential difference. When the soul departs, the body quickly returns to dust whence it originated. It is in vain to contend that any portion of the dead body retains its vitality, and becomes a germ from which shall spring up a new body. The spirit held together the elements of the body, and gave them vitality, during its abode in them. But when it left them, they became inanimate, and at once subject to the supreme control of the laws of matter. This position the Bible supports. To man it has been announced, "Dust thou art, and unto dust thou shalt return." At death it is declared, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." What clearer proof can we ask or receive, that the dead body becomes dust again, entirely so? Its original elements separate, and assume different forms and relations. And the facts themselves give us a clear evidence that this is the case as the nature of the subject will admit. From respect to the dead and for the benefit of the living, the bodies of the deceased have, by most nations, been deposited under ground. Hence when the resurrection of the dead is spoken of, by association of ideas, we naturally think of them coming up from their graves. The truth is, that the spirit has departed to the spirit-world, the locality of which we know not, and the body has become a portion of the earth. With this important fact, confirmed by the Bible, let us again ask, what of the dead shall be raised? We answer, God will reconstruct the body, and re-unite the soul of the dead man, and will recall him to life, the identical being who died. The Scriptures do not speak of the resurrection of bodies or of spirits separately, but of beings—men having both. Death separates these,—but the resurrection returns the man to life again, having a body in connection with his soul.

In our judgment, it is highly important to keep this simple fact before the mind in our inquiries upon this topic. Much confusion has been created by forgetting this, and then asking, as did one of the fools whom Paul must needs answer, "With what body do I come forth?" Yet even he did not ask what body will be raised, but with what body shall we be raised?

1. That the resurrection is predicated of the whole man, will appear from an examination of the language by which the event is described in the word of God. In this examination, we proceed upon the principle, that the language of the Bible is adapted to the capacities of plebeians; and that the sacred writers intended to teach just such ideas as their language would most naturally convey to the minds of intelligent readers, of the common people. Any other view of this matter destroys the character of the Bible as a revelation from God. Hence it becomes the chief inquiry, not what we can make the Bible say, but what ideas did it convey to the minds of those to whom it was originally given, and who candidly received it?

In the original Greek of the New Testament, only three words are ordinarily used to convey the idea of the resurrection of the dead. The same event is indeed presented to our mind in other language, in an indirect and figurative manner. One of these words is *λύπη* (*lepto*). Its meaning is, "to awake, to arouse, to cause to rise, to rise, as from a seat, or from the posture of sleep." Hence it came to be used to denote a resurrection from death, of which sleep is an emblem. This verb is used in different connections, forty-five times, to denote the fact that Christ would rise or had risen from the dead. We cite the reader only to a few examples. Luke 9: 22. Mark 16: 6. 1 Cor. 15: 15. The same word is elsewhere used to point out the fact that others who had died were raised from the dead. Luke 9: 7, 19. John 12: 1. Matt. 10: 8. From this verb is derived the noun *εργασία* (*ergesis*), used once in the New Testament, and then to denote the resurrection of Christ. Matt. 27: 56.

The other verb, often used for the same purpose and with the same latitude, is *ἀνατίθημι* (*anistemi*), which means "to rise up," &c. It is used twenty times to certify the fact that Christ would rise or had risen from the dead. Mark 9: 31; John 20: 9; Acts 10: 41, are specimens. This word is applied to the general resurrection, as well as to the resurrection of the dead, will exist during the interval, and, at the resurrection, will return to this life. We are taught that the body returns to dust as it was. Luke 20: 32. Mark 16: 6. 1 Cor. 15: 15. As certainly as my body was once dust, inanimate dust, not of myself—so will it become the same again. But at the resurrection a body will be reconstructed, to which my spirit shall be re-united, and to which it shall sustain the same relation as it now sustains to its body; then I shall come forth the same man. Whether the identical materials, thrown off at death, shall be put on at the resurrection, is nowhere taught. Hence we know not.

But we are asked, if the resurrection body will not be the body of him who died? We reply, undoubtedly, but this certainly does not prove that it will be composed of the identical elements. It is enough if the elements be similar. Nor need we be led to speak freely, perhaps too freely, in the presence of the angel. How sensitive we are apt to be to the opinions and feelings of our fellow men even when we are charged with the message of God to them.

This interesting festival is again approaching. It revives a thousand interesting recollections, in the mind of the sons and daughters of New England. Wherever they wander, they remember the day, and recall a thousand scenes with which its enjoyment has been connected.

The manner in which this festival is kept, is not always conducive to piety or good morals.

To many, the return of the day is hailed as the signal for all kinds of levity and sinful indulgence. In such cases, it becomes exceedingly injurious. For where a religious festival is made to sanction sinful indulgence of any kind, it becomes a powerful agent of corruption. Christian parents and ministers should look to this matter in every respect exactly similar. If the body of Abel remained after death as unimpaired as his spirit, evidently there would be force in talking of a certain portion of matter as his body. But it has not remained. Hence you cannot speak of his body now, with the same philosophic accuracy with which you can speak of his soul. He is at present without a body, "unclothed." His spirit evidently sustains no peculiar relation to any portion of dust. The great fact presented to us is that the same identical Abel will arise again. But personal identity depends solely upon the identity of the spirit. My body now is essentially different, in its form and size, and as to its materials, from what it was twenty years since. Yet I am the same identical person. And I shall be the same identical being as long as I exist, whether in or out of the body, whether with a body like the one I now have, or one different. Hence when I speak of the body I had twenty years since, and call it *my body*, and of the one I now have, and call it *my body*, I do not assert that the two are identically the same. Yet the two are the same in this sense, that both are mine. *I am the same man* in both of them. In like manner can we speak of a man who shall rise from the dead. *This body* died and was buried. *This body* was raised again to life. All this evidently and properly may be true, while not one atom of matter shall be in the raised body which was in the decayed body. We do not know but God may preserve the same materials which composed the dead body, and use them to compose the new body. Yet he surely has not declared nor intimated that he will do it. It is not necessary that this should be done in order to raise the same being who die. In order to do this, he must, in all probability, guard those materials with miraculous care. And surely, to us, this seems to be a useless miracle.

But what relation does the new body of the raised man sustain to the body he cast off at death? Death has broken the continuity of the vital operations. Hence the relation cannot consist in this. Nor is it essential to a relation of the two, that they be composed of the same identical elements.

The Bible recognizes the only relation which can exist, or need to exist between them.

Of both it must be said, *it is his body*. The relation which each body sustains to the same spirit is the only thing which need be identical, in order to constitute him the same identical man. These remarks indicate the sense in which, we believe, the Bible teaches that the bodies of the saints will rise again. Death separates the soul from the body, and decomposes the body. The resurrection reconstructs a body, and to it re-unites the same spirit, and then comes forth the same man. Of this minute process the Bible speaks not. It gives us only the result. *The man dies, the man is raised*. It claims not philosophical accuracy, why should we demand it? It is enough that a body must be raised to constitute the man complete. What matter, whether the elements composing the old body be obtained or not? If this is necessary to its identity, why not all the deformities of the man which he had in his body at death?

In keeping with this use of language, are the words of Paul in 1 Cor. 15: 42-44. "It is sown in corruption; it is raised in incorruption." &c. It here refers in both cases to the body of the same man. That it does not refer to the identical material body is obvious from the whole passage. He is attempting to show in what respect the body of the raised man will differ from that of the

same man at death. Any other view, to us, seems forced. The fact that Christ rose from the dead with the same identical body, will elsewhere be noticed, and may now be passed with the simple remark, that our position cannot be shaken by it, unless it can be shown that his resurrection was a pattern for ours in all respects. We leave then this point, convinced that the Bible language upon this subject authorizes us to believe that God will raise the dead, body and soul, to a united animate existence.

Thanksgiving Day.

For what shall I praise thee, my God and my King? For what blessing the bribe of gratitude bring! Shall I praise thee for pleasure, for health, and for ease, For the spring of delight, and sunshine of peace? Shall I praise thee for flowers that bloom on my breast, For joys in perspective, and pleasures possessed? For the spirits that heightened my days of delight, And the slumber that fills my pillow at night? Just as I sleep, thy hand is on me, and I am safe.

For the thorns I have gathered, the anguish I bear;

For a present of pain, a perspective of fears;

I praise thee, I bless thee, my King and my God,

For the good and the evil thy hand bestowest!

The flowers were sweet, but their fragrance is flown;

They left me no fruit—they are withered and gone;

The thorn, it was poignant, but precious to me.

As the message of mercy led me to thee.

The Pulpit.

[The following suggestions on this subject, from a writer in the Vermont Chronicle, will not be unacceptable to those concerned.]

Thanksgiving! 'tis a day of joy—

The absent child has come;

The mother clasps her darling boy,

And bids him welcome home.

This interesting festival is again approaching. It revives a thousand interesting recollections, in the mind of the sons and daughters of New England. Wherever they wander, they remember the day, and recall a thousand scenes with which its enjoyment has been connected.

But we are asked, if the resurrection body will not be the body of him who died? We reply, undoubtedly, but this certainly does not prove that it will be composed of the identical elements. It is enough if the elements be similar. Nor need we be led to speak freely, perhaps too freely, in the presence of the angel. How sensitive we are apt to be to the opinions and feelings of our fellow men even when we are charged with the message of God to them.

Now that I come to the close of what I have to say, and begin to think, as I naturally must, in the hearing of what members of my profession I have presumed to speak so freely on subjects of which they know so much more than I, it seems as though I understand how men felt in olden time when they found that through undeserved encouragement and kindness, they had been led to speak freely, perhaps too freely, in the presence of the angel. How sensitive we are apt to be to the opinions and feelings of our fellow men even when we are charged with the message of God to them.

In a certain congregation there was a hearer of whose presence the preacher was not aware during the delivery of his sermon. When the fact of that hearer's presence was made known to him, it had a great effect upon the preacher. The hearer had himself been unrivaled in his day in every character that adorns the preacher, and in all respects as one entrusted with the care of souls had been pre-eminently faithful and successful. How did our brother feel when he knew that he had spoken in the hearing of that man? His first feeling was one of self-distrust, but his next feeling was, if he could only enjoy the benefit of that hearer's free and affectionate counsels and advice with regard to preaching it would be invaluable to him. Who was the preacher and who this hearer? The preacher I doubt not may have been any young minister present, and the hearer was Jesus Christ. Every time we have preached we have had him for a hearer. When the great and the learned and the honored of the earth come to hear you, he is there, whose opinion of you, while it is infinitely more important than theirs, will either confirm or reverse their judgment of you. When we meet a few of our flock in that distant school-house in a dark and stormy night, and something whispers, will you waste your time and strength on these few people, the Son of God is there to hear what you say to them, and to have an opinion of you for saying it which is or will hereafter be a greater reward to you than the applause of the throng. In the bungalow, or under the plantain or the palm, or in those South African huts where you must creep like an animal to get in, remember that you cannot speak in his name but you will speak in his ear. He was once a preacher and a minister to souls. He knows all the trials of the profession, and all the secret influences which make thoughts and words eloquent. We shall agree that the secret of his eloquence consisted in what he was, and not in any artificial power. Whatever of grace or power there may have been in his natural manner, he was resistless as a preacher because he was, in perfection, that which we should aim to be in all virtue and knowledge. He never sought eloquence for its own sake, neither should we think that we can acquire it as men learn a trade. But seeking to be all that a good man and a scholar, and a minister to souls ought to be in moral qualifications, in the arts of oratory, in professional enthusiasm, and in moral worth, eloquence may be expected to flow from us, and for similar reasons, as it did from him who had without measure that Spirit which he can pour out on us. Let us not think that he did not condone to appreciate our efforts when in his name we speak well. God who ordained the priesthood, made Aaron his high-priest of whom he could say, "I know that he can speak well." This is our business, to speak well. I have endeavored to show what this implies. If we would speak well, it must be our constant aim to speak better. In doing so, we may remember that this life may not be the only term of service in which God may use us to influence others by the communication of our thoughts and feelings. It cannot be that eloquent communication from mind to mind is limited to earth. Then what must it be for all the sanctified genius which has been eloquent in song on earth to be gathered together in heaven.

"And with his manifold harmony,
Make up full concert to the angelic symphony."

What must it be for the preachers of the gospel from Noah to the last generation to meet there, and for angels to listen to the eloquence of earth flowing from what they never knew,—the experience of sin, repentance, and restoration. If the presence of this company of preachers makes one who speaks before them feel as Jacob did when he said, "This is God's host," where in the

distance shall many of us stand when the tongues which were most eloquent here upon the themes of redemption, instruct and please the heavenly world? Where in the distance did I say? From your lips, if they have dwelt with peculiar love and power on the doctrines of the cross, may the inhabitants of other worlds learn things yet incomprehensible to us; we have referred to you will feel elevated in your own estimation, your reflections will be calmer and sweeter, and even when wrapped in the arms of sleep, your slumber will be deeper and more refreshing. The future, too, will gather a ray of light from heaven; the living attributes of virtue, of Christianity, will be felt and enjoyed by you—and kindling under the haloed influences of the Spirit of God, will you, every hour of your life, rejoice for the period when you awoke to a true sense of duty as a sentient, conscious, responsible, and accountable being.—Eng.

Spirit of the True Preacher.

[The following extract is taken from an Address delivered before the Porter Rhetorical Society at Andover, last September, and is from the pen of Rev. Nehemiah Adams of this city. The whole Address is published in the Theological Review for November, and is full of rich thought and sound reasoning. After speaking of the difficulties necessary for successful pulpit oratory, the writer closes with the following fine remarks.]

This Association shall be styled THE AMERICAN BAPTIST MISSIONARY UNION.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, or means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint.

At every such annual meeting, the Union shall elect by ballot, a President, two Vice-Presidents, a Recording Secretary, and one-third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one-third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election.

5. The President, or in his absence, one of the Vice-Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, NOVEMBER 27.

TERMS—\$2 per year; \$2.50 if unpaid within 3 months.

THE MISSIONARY CONVENTION IN NEW YORK.

The special meeting of the Baptist General Convention, called by the President at the request of the Board of Managers, and appointed to be held at the Tabernacle in Mulberry Street, New York, has become a subject of history and review. Its proceedings commenced at 10 o'clock A. M., Nov. 19th, the President, Rev. Dr. Wayland, presiding. They were conducted in delightful harmony,—were in every aspect of view exceedingly important, and were attended with circumstances and varied by incidents of the most unusual and affecting character. We are happy in being able to present our readers with a full report of these proceedings. It is a long story, but not an every day's account, neither the old reports of confused and stormy debates and unimportant "doings" revived; but a fresh and pleasant record of scenes, deliberations and decisions, which will attract the observation of the whole Christian world, and which succeeding generations will review and will record again for those who come after. This meeting was anticipated with painful solicitude and with fervent prayer. Brethren came together deeply conscious of the solemn importance of their proceedings, and the immense interests involved in the decisions to which they might be led. They came with conscious weakness, with many fears, with dubious prospects. A noble host of Jesus Christ's men—but impotent without Jesus Christ's help. That help was sought,—much sought in vain. There was a realization of Jehovah's presence; it was good to be there.

We would not imply that the proceedings were conducted entirely without debate, or that there was a perfect agreement on all the points decided. This no one could expect. We only mean that a spirit of love, and harmony, and mutual concession, eminently prevailed, which presented the meeting in delightful contrast to some previous sessions of the Convention, and to the recent meetings of other religious bodies of other denominations, as they have been reported by the press.

The number of delegates present was 275, a very large proportion of whom were ministers. We believe that many ministers were present who were not members of the Convention, but we have the names of delegates only. These are as follows:

From the State of Maine—Adam Wilson, Z. Bradford, L. Beecher, C. W. Redding, B. Greene, Jereon Chaplin, Ahira Jones, James Gilpatrick, Joseph W. Sawyer, David Nutt, Joseph Wilson, Enoch Hutchinson, —13.

From New Hampshire—Eli B. Smith, E. E. Comings, Edmund Worth, Silas Ilsey, Joseph Freneau, G. I. Miles, —6.

From Vermont—Daniel Hascall, M. D. Miller, D. F. Richardson, Myron Merriam, D. M. Crane, Joseph C. Foster, Daniel Parker, Elijah Hutchison, —8.

From Massachusetts—Rollin H. Neale, Baron Stow, Solomon Peck, Ichabod Chase, R. W. Cushman, Nathaniel Colver, William Hague, Duncan Dunbar, Hiram A. Graves, William Howe, Ebenezer Carter, Job Brooks, George W. Robinson, Thomas Shaw, Jonas Forristall, Jesus Kingsbury, J. Warren Merrill, Frederick Gould, B. F. Hatch, S. H. Loring, Asa Wilbur, Ezra Chamberlain, David W. Horton, Charles Warren, Horace Lincoln, William Crowell, Henry S. Washburn, William H. Shaler, Barnes Sears, Joseph W. Parker, Charles Everett, George Cummings, Josiah Codidge, William Leverett, Charles W. Flanders, J. W. Olmstead, George W. Bowditch, Arthur S. Train, James H. Duncan, Silas B. Randal, Thomas D. Anderson, Israel Ward, Andrew Ward, John O. Choate, Bradley Miner, D. T. Shaler, Julius L. Shaler, Cephas Pase, Josiah C. Hartshorne, George C. Goodwin, Isaac Sawyer, Andrew Pollard, James Barnaby, Z. D. Bassett, J. Highby, John Jennings, F. Bostor, Jonah G. Warren, A. Day, Jun., Orrin Tracy, William Heath, Silas Ripley, J. W. Eaton, James Andrew, Jefferson Borden, William B. French, Horace Seaver, Henry Jackson, James F. Wilcox, Veloria R. Hotchkiss, Leonard Tracy, William H. Johnson, —72.

From Rhode Island—Francis Wayland, James N. Granger, Alva Woods, Thordike C. Jameson, S. S. Bradford, A. M. Gamwell, Joseph B. Brown, H. H. Brown, William Douglas, Varus J. Bates, William F. Hamell, Pardon Miller, Jonathan Pike, Ira Newell, Horace T. Love, William Cogswell, R. E. Eddy, Thomas Roger, H. G. Stewart, James Byrce, Thomas Dowling, Kazil Arvin, J. G. Richardson, Francis Smith, Stephen R. Wood, E. P. Byram, Henry Marchant, J. P. Tustin, E. K. Fuller, J. H. Baker, Jonathan Bryant, E. T. Hiscox, David Benedict, —23.

From Connecticut—Robert Turnbull, R. R. Raymond, Albert Day, J. R. Stewart, E. F. Winter, H. Wooster, H. Miller, Edward Bolles, J. G. Gilbert, Edward Savage, W. W. Smith, E. Dennison, P. C. Turner, Minor G. Clark, John Blain, R. P. Williams, Dwight Ives, A. M. Torbett, J. J. Woolsey, R. K. Bellamy, J. Scott, A. G. Palmer, —22.

From New York—Spencer H. Cone, Charles G. Sommers, Rufus Babcock, David Bellamy, E. E. L. Taylor, Eliash Tucker, Edward Lathrop, Archibald Macay, W. W. Everts, Henry Davis, William R. Williams, James L. Hodge, Henry C. Fish, C. W. Thomas, John S. Alston, Alonso Wheelock, R. Thompson, John R. Ludlow, R. Pegg, James Sedgely, J. H. Brouner, George Child, B. M. Hill, Samuel Raynor, George Hatt, William Colgate, Joshua Gilbert, R. Colgate, J. T. Seely, William T. Anderson, John Dowley, Jackson Smith, James Appleton, W. H. Mann, B. T. Welch, George Benedict, Friend Humphrey, Alfred Bennett, Edward Bright, Jr., Henry V. Jones, Leiland Howard, Levi Tucker, Philip Roberts, Jr., J. S. Backus, H. J. Eddy, Dexter P. Smith, A. P. Mason, Z. Freeman, Marsena Stone, J. P. Simmons, H. K. Stimson, J. W. Spoor, N. Kendrick, L. Leonard, John A. Reed, William Arthur, H. N. Loring, Samuel White, Jirah D. Cole, James Edmunds, Jr., C. G. Carpenter, D. W. Litchfield, James McAllister, G. Perry, —20.

From New Jersey—C. W. Mulford, E. M. Dickinson, J. C. Garrison, J. G. Collom, J. E. Welch, P. P. Raney, G. R. Blise, D. L. Lewis, C. H. Drake, E. D. Fendall, B. N. Leach, C. H. Hoskin, C. E. Wilson, Thomas O. Lincoln, —14.

From Pennsylvania—Daniel Dodge, Israel E. James, A. H. Taylor, J. A. Gendell, T. Watson, W. W. Keen, J. L. Burrows, William Shadrach, J. M. Linnard, J. H. Kennedy, A. D. Gillette, P. B. Mingle, J. V. Alison, J. M. Challiss, M. Semple, C. B. Keyes, G. S. Webb, J. M. Peck, —18.

From Delaware—M. J. Rhées, —1.

From Maryland—William Crane, —1.

From District of Columbia—Edward Kingsford, —1.

From Kentucky—Isaac McCoy, —1.

From Indiana—B. C. Morse, —1.

From Burmah—Adoniram Judson, Eugenie Kincaid, E. L. Abbott, R. D. Davenport, —4.

FIRST DAY.

The Convention was opened with appropriate prayer by Rev. Mr. Lathrop, of New York. The hymn, "Come, Holy Spirit," was sung, after which the roll of members was called by the Secretary, and the rules of order were read by the President. The request of the Board that this meeting be called was stated by the President; the vote of the Board was read by the Recording Secretary, Rev. B. Stow; and a vote was passed to meet daily at 10 o'clock A. M. and adjourn at 3, P. M. A vote was also passed, that all persons who were members of the Convention in 1844 at Philadelphia, or who were entitled to be members, and all bodies entitled to be represented in the Convention, then, are in equity entitled to the same privilege now. A Committee, consisting of Messrs. H. Lincoln, H. Jackson, and L. Howard, were appointed to examine credentials, and report additional names.

INTRODUCTION OF MISSIONARIES.

The Rev. Dr. Cone now called attention to an important duty which had been committed to him. It was the proposal of two resolutions respecting the arrival of Dr. Judson and his reception by this Convention. He hoped he should be indulged in a few words in connection with this service. In his usual happy manner he proceeded to describe the wonderful change which has taken place since his first introduction to Luther Rice, in Baltimore, when that city was beleaguered by foreign foes. The success of missionary efforts has been glorious. He ascribed it all to God. It is the Lord's work. It was he who, when the missionaries were in doubt and peril, drove them upon the banks of the Irrawaddy; and he, who had so abundantly blessed them in their work. Give glory to God! You are waiting, said Dr. C., to hear the resolutions—you wish to see me go to India, to welcome him. Your wish is granted. But he would first ask them if this is the time to let go the ropes? O no; in the presence of this man and in God's presence, we now pledge ourselves to let him go. Said Dr. C., as he closed his preliminary remarks, I would rather stand in that man's shoes than to be the emperor of the Russians. He then read the following resolutions:

Resolved, That this Convention regard it as a special occasion for gratitude to the God of all grace, that he has so long preserved the life of our senior missionary, the Rev. Adoniram Judson, and has strengthened him to perform services of infinite value for the purification of Asia.

Resolved, That the President be requested to express to our Bro. Judson assurances of the pleasure with which we welcome him to his native land; and our heartfelt sympathy with him in the painful circumstances which have withdrawn him, as we hope only for a season, from the field of his missionary labor.

After a recess of twenty minutes, and the taking of refreshments in the vestry, the Convention came to order, and engaged for a considerable time in devotional exercises. Prayers were offered by Rev. Mr. Webb, Dr. Cone, Rev. Mr. Rock of N. Y., Rev. Dr. Ives, of Ct., and Rev. H. T. Love, of R. I. The hymns, "The morning light is breaking," and "Blow ye the trumpet, blow," were sung by the Convention. Rev. W. Cushman, of Mass., proposed a resolution authorizing a Committee of five members to draw an address of this Convention, calling upon the Emperor of Burmah to permit the preaching of the Christian religion in his empire, without opposition. Mr. Cushman said he was not prepared to go at length in defence of this proposition, but he offered a few words in reference to it. He alluded to the liberality of the Chinese Emperor with regard to the preaching of Christianity in his empire, and expressed the hope, that the example would not be without its effects upon the Emperor of Burmah, and that God would turn his heart to accede to the request now proposed, and to allow the worship of God with impunity in his dominions.

There were altogether 26 stations and more than 3100 baptized converts, and probably as many more, who were under the influence of these congregations, who were ready to read or hear the gospel, or in some way connected with these 3100 baptized converts. There are only two ordained pastors, and 23 native assistants (there being one vacancy). These two pastors had each a church, and each of the 23 assistants had a church and congregation. I left them, as sheep without any shepherd, without any missionary, and about two thirds of them had never seen any missionary but myself. I left them alone, surrounded by enemies, subject to persecution, afflicted by poverty, and there they are looking towards the setting sun, as they told me when I left them, and watching my return.

The President said that this had been done some years before, and the Board had sent a present to the Emperor which had been indignantly refused. But Mr. C. replied that that was another Emperor. The subject was referred to a Committee, consisting of Messrs. Cushman, Babcock, J. E. Welch, Webb, Train and Kincaid.

After appointing a Committee on religious services, hearing the report of the Committee on Credentials, and adjusting some difficult points about titles to membership, the Convention adjourned, uniting in prayer with Rev. B. Putnam.

EVENING SERVICES.

Public religious services were held in the evening at the Tabernacle, where a sermon was delivered by Rev. Dr. Cone. At the same time there was a missionary meeting at the Oliver Street Church. The Tabernacle was crowded. The organ and an excellent choir of singers led the Convention in its hymn of praise. Dr. Williams offered the first prayer. Before the sermon was commenced the Rev. Dr. Cone briefly introduced the Rev. Dr. Judd to the audience, and he, through Dr. C., said that upon occasions like this a powerful government. You were the first man to go from this country as a missionary to the heathen. You went out in 1812 amid expressions of scorn and imputations of fanaticism. We have followed you in your arduous and self-denying labors. You found opposition not only from the heathen, but from a powerful government. You were driven from the field you first entered, and landed on the shores of Burmah. There you were imprisoned, maimed, and you suffered all but death—shame and imprisonment for Christ's sake—and you may say with Paul that you bear in your body the marks of the Lord Jesus. You have tracked the desert with blood upon your path.

But now how is the scene changed, my brother! You have been made the instrument of restoring peace between the two governments—a change has been wrought in this empire to which you have since given the Holy Scriptures as the fruit of your labors, and they who at one time gave you nothing but curses, now bless the remembrance of your name. God has honored you, and now in the name of this Convention I give you the right hand of fellowship. And I doubt not all who are present, and the whole Christian world, would gladly do the same.

Dr. JUDSON, in the low tone of voice which he is obliged to use, briefly replied,—his remarks being reported to the Convention by the President as follows:

Dr. JUDSON begged me to return to this Convention his humble thanks for their support, continued friendship, and prayers. He asks their prayers that the manner in which he is received in his native land, may serve to make him more humble, grateful, devoted and efficient in his labors, in time to come.

In this connection we will notice the introduction of Messrs. Abbott, Davenport, and Kincaid, which took place during the first morning's session. Mr. Abbott was announced by Dr. Cone to the President, as a beloved and efficient missionary just arrived from Arracan. Dr. C. was reminded of the saying "one soweth and another reapeth, but they sow and that reap shall rejoice together." Bro. A. had entered into other men's labors, and the sower and the reaper rejoice together. The President gave to Mr. A. the hand of fellowship, and introduced him to the Convention. Mr. SEARS was founded on the commandment to love God supremely, recorded in Matt. 22: 37. We took extended notes of this sermon, but perceiving our columns will be too full to copy the generous notice, which we find in the N. Y. Commercial Advertiser.

The discourse was, in every respect, the greatest pulpit effort we have listened to for some time. The plan was novel, much as the theme has been dwelt upon; there was a beautiful blending, in the whole range of thought, of a true philosophy with a pure and warm theology; the leading points of the subject were strongly planted and well sustained, and the conclusions were natural and forcible, gradually rising in importance as the preacher drew nearer the conclusion of his discourse, which was clothed throughout in pure classical language, with occasional bursts of impassioned appeal, and was delivered without written notes of any kind. From exordium to conclusion it was one continued flow of matured thought, and though occupying an hour and a half in the delivery, was listened to with undivided attention to the end.

MEETING IN OLIVER STREET CHURCH.

A very interesting meeting of the Baptist Missionary Society was held in the Oliver Street church on Wednesday evening, a large assembly being gathered on the occasion. The object of the meeting was to invite attention to the necessity of sending more missionaries to the Arracan Mission, the present means of the Board being so limited, they cannot afford further aid to this most noble field, where the prospects are so cheering.

The exercises of the evening were commenced by singing the first two and last two verses of the 89th hymn, after which the Rev. Mr. TUCKER read the sixty-second Psalm. The Rev. Mr. DOWNEY offered up a fervent and appropriate prayer to the throne of grace, and the 89th hymn was sung.

The Rev. Mr. TUCKER then introduced to the congregation the Rev. Mr. ABBOTT, who had just returned from the Karen mission, and who, first reading from the 14th chapter of the Acts of the Apostles, 23d to 27th verses, proceeded to address them, in substance as follows:

These two brethren, my hearers, were set apart by the church at Antioch. The church selected them for this mission. They laid their hands upon them. They prayed for them. They gave them the right hand of fellowship, and sent them abroad. They traveled through many countries, and returned after several years of absence, and thereafter all that God had done for them, and what they resolved to make one that could not be easily altered. They preferred the title "Union" to "Convention" or "Society"; as I doubt it was very interesting and encouraging to

them hoped to be united, and as this name had been tried in England and found to be a good one. The singleness of object expressed in the second article was entirely approved by every one of the Committee, and he thought it would be by the whole Convention. The advantage of having all members Life Members is, that there will always be enough. They will soon become numerous in the different cities and their vicinies, so that wherever the Union may meet, there will be a large number of members to attend. They recommended that one third of the Board be laymen, because men of practical and business talents are needed;—ministers are often averse; they go on the principle of faith, and though faith be necessary, pecuniary embarrassments are not desirable. Something more than money is wanted of laymen. Dr. C. said that his own plan, for a new organization, was different from that he had read, but that the overpowering arguments of his brethren had prevailed with him, and he finally had cordially agreed to this as the most perfect they could devise. In reply to a question from Rev. John Peck respecting the charter, he said that the charter the Convention now had was probably of little value, although it had served their purpose to this time. A new charter was desirable, and would be obtained, from the Legislature of Massachusetts, when this body shall have changed the mode of its organization.

Rev. B. STOW; and a vote was passed to meet daily at 10 o'clock A. M. and adjourn at 3, P. M. A vote was also passed, that all persons who were members of the Convention in 1844 at Philadelphia, or who were entitled to be members, and all bodies entitled to be represented in the Convention, then, are in equity entitled to the same privilege now. A Committee, consisting of Messrs. H. Lincoln, H. Jackson, and L. Howard, were appointed to examine credentials, and report additional names.

INTRODUCTION OF MISSIONARIES.

The Rev. Dr. Cone now called attention to an important duty which had been committed to him.

It was the proposal of two resolutions respecting the arrival of Dr. Judson and his reception by this Convention.

He hoped he should be indulged in a few words in connection with this service.

In his usual happy manner he proceeded to describe the wonderful change which has taken place since his first introduction to Luther Rice, in Baltimore, when that city was beleaguered by foreign foes.

The success of missionary efforts has been glorious. He ascribed it all to God. It is the Lord's work.

He then read the following resolutions:

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Mr. Colver then proceeded to urge his objections to the title of the Society, which he thought was unfortunate. The word American covers as much ground as the words United States, and that he thought had better be left out, and call it the Baptist Union, or else put in an explosive, which would put the Society have put the same ground as the Southern Society have put themselves. Call it Northern Union, or Free Church Union, or Baptist Union, but leave out 'American.' That word should not be in, for in one part of America the church had seceded, and they are known as, and called the Southern church. He wished to meet them on their own ground, and the term, 'Northern Baptist Missionary Union,' would suit him. That draws the line where it is drawn by the South. It could hurt no one, and would tend to dispel fears, which he was sure had foundation. He would not press this to the grief of any feeling, but it struck him that it was intended to go South of Mason and Dixon's line, and if so this change in the names would break that up. Mr. Colver argued at some further length, in favor of so modifying the title, as to show it as distinct from the Southern, or slaveholding church.

Mr. DOWLING, of New York, said he could not see any objection to the title, or the word American. It is a term applied to great national institutions, but it does not include the whole of North America. If, as he urged, slavery was to be abolished in the United States, the title would then be very fitting. It was better, too, that it should be called American than Northern, because if our Southern States should break loose from slavery, and the Southern association, there would then be no obstacle to prevent them from joining this Union.

Rev. Mr. SREW, of Boston, defended the term American. It was well considered in the Committee, and every member was in favor of it. They weighed carefully and adopted the word American, the word Baptist, the word Missionary, and the only question arose as to the word Union, or whether it should be Convention, Association, or Union, but 'Union' was finally adopted. Mr. SREW defended the word 'American,' as defining distinctly the geographical position. It was a term not designed to cover and embrace any particular portion of territory, or any particular class of inhabitants, but all who had American hearts, Baptist principles, and the missionary spirit.

The question was loudly called for, on all sides, and the first article was adopted with but one dissenting voice.

The second article was then read, and Dr. CONE was asked as to the limitation implied.

Dr. CONE. I do not see that I can give any explanation. The article is as clear as the sun at noonday, and explains itself. I can only state that the Committee had the one single object in view as stated. What has been done, was done in good faith. There is nothing concealed,—nothing behind the curtain. We mean to send missionaries wherever God opens the door, who shall take with them the Bible, faithfully translated, and preach the doctrines which it contains. If they preached contrary to these doctrines, and contrary to the discipline of the church, it would be the duty of the Executive Committee to take them in hand, and decide. The object of the article is clear, and may as well ask me to define the South, or of slavery, as to give any reason for it. The term first used in Committee was 'unengaged nations,' but reflection showed that it would shut us out from Germany, and France, and Denmark. We mean to enter in at every door which God opens, and our work is to send missionaries throughout the world.

Rev. J. BLAIN, of Connecticut, expressed himself highly pleased with both articles. He loved the word Union, and prayed that they might all be united, to carry on this great work. He was in favor of saving the Society organized upon the principle of life membership, and hoped they would adopt the plan with one heart—give their money, and give to the perishing heathen the gospel of Christ.

The second article was then adopted unanimously. The third article being next in order, was read, and on motion, each clause, there being three, was taken up separately, and the first clause, being under consideration, Mr. Colver, objected to the shape of it as bad. The church here might send now a large number of delegates who would be life members, and if he finds his money has been paid, there is an end of it. And this list will be printed annually, so that no difficulty or dispute can arise. But there was another evil, which this plan would obviate, and that was one which had once broken up the peace of the Convention for an entire week. He alluded to the fact that small societies were formed all over the country, which would send a delegate for some specific purpose, but which were never heard of afterwards. These would come in the Convention, and the whole time was taken up with the consideration of the innumerable plans and subjects thrust before it.

After this explanation, the first clause was at once adopted, and the second clause was read.

The Hon. Mr. HUMPHREY, of Albany, enquired how this would operate upon the rights of members of the old Convention who were not present.

Dr. CONE explained that provision would be made for them, after the Constitution was adopted, by the introduction of a resolution, but it had not been thought best to insert a conditional clause in that instrument. The clause was then adopted.

The third clause was then read. Rev. B. MAYER, of Massachusetts, opposed it, and thought it was opening the door too wide, as now any person of immoral character, might send his \$100, and become a life member. He moved to insert the word 'members of the Baptist church in good standing,' which was lost.

Rev. Mr. GREEN, of Massachusetts, thought the clause too general, life members should not only be members of the Baptist church in good standing, but they should be non-slaveholders, and he moved an amendment to insert that provision.

Rev. C. WILLETT, of Connecticut, thought it was high time that the voice of the common people should be heard in these Conventions. He for one was in favor of the amendment, and was prepared to say that he could and would have no fellowship with those who deal in human chattelship. This distinction must be made, or the

day would come when there would be a secession of the North from this Union, and an organization formed, which would make itself hard in time, and respected. Why not say at once, we go for freedom, and will hold no fellowship with those who make merchandise of human bodies, and as far as they dare, of human souls?

Mr. ARTHUR thought the amendment entirely unnecessary. We have no reason to believe that the Executive Board would license a slaveholder as a preacher, sooner than they would a rumsester. There need be, he was sure, no apprehensions on that score.

Mr. BLAIN said that the Board should be slaveholders, and appoint slaveholders, it would be time enough to come in and introduce resolutions touching slavery. There was no fear that any slaveholder would be appointed, but if there were an hundred, or a thousand who were ready to give their money to the mission cause, he should say 'Amen,' with all his heart. With the understanding that all the members of the Executive Committee were to be members in good standing, there was no cause for fear on that head.

Dr. TUCKER, of Buffalo, inquired what this had to do with slavery. If \$100 is sent from the South for the cause of missions what have we to do with that? I am opposed to slavery, but why involve that principle in an organization which is purely a missionary character. Our gold and silver are dug from the mines by slave labor, but it does not burn my pocket or hurt my conscience. The spider sucks poison from the same flowers, from which the bee draws honey. I see no reason for the amendment, and hope it may not prevail.

Rev. D. DUKHAN inquired if members from the South, contributing their hundred dollars, might not come in, and in time, control the operations of the Convention, and exercise a controlling influence in the Board. He wished the assurance from the Chair, that the South would not come in, and say, 'now that all obstacles are removed, we have no objections to become members of this Union.' He wished the assurance that they would not drop their infant organization, and come in with us.

Dr. WAYLAND. I have been with you and among you these thirty years, and I ask, is there any one who has ever known me to be guilty of a trick, or to say one thing and mean another. The only object in view here is to carry the gospel of the Lord Jesus Christ to the perishing Kares and heathen nations. Year after year this has come up, and last year, at Philadelphia, it was found almost impossible to bring the subject of missions before the Convention at all. It was to prevent a recurrence of this, and to enable brethren who come here, in honesty of purpose to benefit the perishing heathen, to accomplish that object. The name of the South, or of slavery, was never even mentioned in the committee; it was never suggested, and our only thought was, how we could accomplish something to save the perishing heathen.

Rev. Mr. KINGFORD, of Alexandria, D. C. I know, said he, something of the South, and something of the feelings of the South, and that I may be enabled to allay the feeling and excitement which a dread of re-union seems to create. Sir, the South will never trouble you. (Amen, from many parts of the house.) They have formed themselves into a Convention to carry on missionary operations to the extent of their abilities. Members here may be assured, that there will never come to this Union one hundred dollars from the South, to constitute a life member.

The amendment offered by Mr. Green was then put down by an overwhelming vote.

Rev. Mr. J. RIXES, of Dolapse, thought the cheapness of life membership would impede the efficiency of the Union. If all who contributed, did so from the same motive, no harm could come, but men needed some stimulus, and the test of membership would furnish it. Otherwise there might be an hundred, or two or twenty thousand life members, but if any cause of disagreement should arise, many would cease to feel any interest at all, and rely solely upon their life membership. He moved an amendment that the Convention adjourn to meet in this holy work, to join in a Missionary Convention, and nothing else, his heart glowing with love to God and to the souls of heathen, and he could lay aside every thing else while he attended to this holy work. His friends would all do the same.

The second article was then read, and Dr. CONE was asked as to the limitation implied.

Dr. CONE. I do not see that I can give any explanation. The article is as clear as the sun at noonday, and explains itself. I can only state that the Committee had the one single object in view as stated. What has been done, was done in good faith. There is nothing concealed,—nothing behind the curtain. We mean to send missionaries wherever God opens the door, who shall take with them the Bible, faithfully translated, and preach the doctrines which it contains.

Accordingly, the next question was appointed:

Rev. J. H. DUNCAN, of Mass.; Rev. Wm. Williams, of New York; Rev. M. J. REESES, of Delaware; A. M. BEBEE, Esq., of Utica; and Hon. Friend HUMPHREY, of Albany.

On motion of Rev. J. E. WELSH, of N. J., a Committee was appointed to apprise the Columbian College connected with the Convention, that the organization was to be changed.

Rev. Mr. SREW, of Boston, said this had already been done by the Treasurer for many years.

Rev. J. M. PECK reported from the Committee on Indian Missions. It proposed opening a correspondence with the Board of the Indian Mission Association, on that subject, at Louisville.

The arrangement of a transfer of these Missions from the Convention cannot be completed without such a correspondence.

After some business, Dr. CONE moved that when the Convention adjourns it meets to do in this place, at 7 o'clock, this evening, to act on the report of the Committee now in session, and to adjourn the Constitution. Accordingly, the next question was appointed:

Rev. W. W. EVARTS, of New York, then offered a new section to come in between the 19th and 20th, defining more fully the duties of the Treasurer, and authorizing him to receive donations, and apply them to the specific purpose designated by the donor.

Mr. SREW, of Boston, said this had already been done by the Treasurer for many years.

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